

1917
KOREA



EXTENDING
THE FIRING
LINE IN KOREA

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As I sit in my study I can hear the tigers roaring and the elephants trumpeting in the forest a quarter of a mile away. Does that not sound romantic, like the tales of pioneers in Africa and India? It is true, but not as romantic, for the animals are in the Zoo that the Government is creating. However, if one could believe the newspapers here, it would not be hard to find tigers loose anywhere near by. Three times in the last week in widely separated parts of the country, tigers are reported to have attacked people. It is true that deer are shot 15 miles outside of Seoul. In spite of these things we are not, as one of my friends lately intimated, "in the banana belt." Our thermometer can go high, but it can also go the other way, as snow on the ground two months last winter testified. We are only a little south of the latitude of Chicago. It is likely that the Japan Black Stream in the ocean east of us gives our climate its semi-tropical tinge.

Summer is over and our various Annual Meetings, and I want to give you a little summary of what has happened in these last two months. We did not get our hoped-for trip to Japan, but tried to console ourselves by six weeks spent in straightening out records and finishing up all sorts of odds and ends of work. July 23-August 3—we had a Bible Chautauqua for Academy students only at our church. About 40 boys were enrolled, and we had a most enjoyable time. Through August I managed to visit nearly every house in my city congregation, and every Sunday after preaching in the morning at the Central Church went out five miles or more in the

country for an afternoon or evening service, or both.

With the opening of September guests began to pour in from the out-stations. In all nearly 200 were in town, and in our own home we entertained 11 for more than two weeks.

Of the various meetings the first was the Presbyterian Council, composed of all the male members of the four Presbyterian Missions in the country. The one great question before this body was that of our relation to the Korean General Assembly. Up till last year the Assembly was a mass meeting body, but it has grown so large that this year it was made a delegate body with one pastor and one elder for every five congregations. The total number of Korean delegates this year was 120. We missionaries have heretofore been full members with a vote, but it was felt by many that although there were never more than 40 or 50 of us at any Assembly, we too had better be on a delegate basis. After two days of discussion it was decided to overture Assembly asking it to make our representation also on the two to five basis, leaving, however, to the left out three-fifths the right of corresponding members without a vote. This proposition was submitted to the Assembly and promptly laid on the table for at least a year, the delegates insisting that they needed more rather than less of the foreigners present at the meetings. It was most gratifying to us especially as an exhibition of how our people think of us. With some of our neighbor countries beginning to think the foreigner superfluous, we wondered a little where we stood. Only a few of the delegates were willing to entertain the proposition for a moment.

General Assembly met September 7-11, and it was a great session. Rev. G. Engel of the Australian Mission was elected Moderator and my old associate in the North Church, Pastor Han, was made Vice-Moderator. Every evening was given to popular meetings on Foreign

Missions, and all of our missionaries spoke. You have heard of our Foreign Mission Work in Quelpart. That was begun in 1907 and there are now 6 workers there and over a dozen churches. You have no doubt also heard of our work in Siberia. That received a bad set-back two years ago. Our lone ordained missionary up there was induced partly by threats and partly by promises to go into the Greek Church. For a year the work has rested, but now our man wants to come back, and steps are being made to send another man. Two years ago we tried to send a second man, but we could not get a passport for him. In addition to all this, this year the Assembly decided to send three missionaries to China proper in the interior west of Chefoo. This year men went and spied out the land. Several Chinese Presbyteries cordially offered to give us a field. Three splendid fellows were chosen, one from each of the northern provinces.* Their money for a whole year in advance is already in the bank, and they sail October 30th for Chefoo to begin the study of the language. They all know the written Chinese so that the spoken ought not to be hard. They are going out backed by a great volume of prayer. It was a wonderful hour when they were called before the Assembly, and the Moderator gave them their charge and then the whole Assembly went down on their faces and commended them to God. Not an ordained man in the Assembly but would have given all that he had for the chance of going in their places. Think of a Church where every man is a volunteer and the envied ones are not the men in the metropolitan pulpits, but the missionaries! There is no trouble here for the Board to get men. The whole ministry is before them and every man praying that by the grace of God the choice may fall upon him. The church that we expect to form in China will

* See note on page 12.

be an integral part of the Chinese Church and not under us. Only our missionaries will report to us. In the elections this year I was elected as one of the 21 members of the Foreign Board, and I consider it one of the highest honors that I have ever held.

At the Annual Meeting of the Mission at Pyeng Yang steps were taken looking toward the opening of a station in Manchuria. Since the Japanese began coming into Korea the Koreans have been going north across the border in trainloads. Already there are said to be 800,000 in Manchuria in territory contiguous to the Canadian's work and 300,000 in that next to ours. Whole churches in some cases have gone across the border. For three years our Pyeng An churches have maintained Korean pastors there, but there are already 26 churches that we know of and rumors of Christians in many other places. It is our exclusive field. The Scotch Presbys and Danish Lutherans in Manchuria are all undermanned and unable to care at all adequately for the Chinese. If we do not do this work it will not be done. We are asking the Board to send us three men for a new station. I have been assigned the duty of prospecting the field during the month of November. I go first to Mukden, thence to the coal mines of Fushun, thence 150 miles east by cart, hold one Bible Chautauqua of a week, thence to our northermost station, Kangkei for another class and back to the railroad. It will be a hard but interesting trip.

One of my friends recently wrote asking why I never wrote about the discouragements of the work. As a rule I do not like to do so for our Father gives so much that it seems mean to speak of the other things. I have one anxiety, though, that I want to mention this time and ask you to pray with us about i. e., that on September 1st our parochial day schools at the Central Church were unable

to re-open because of lack of funds. For ten years the schools have been of the best in town, in fact they were the first modern schools of any in Seoul. We have had four to six teachers and 70 to 200 children. It costs now about \$35 gold per month to run the schools properly, and the congregation, in addition to salaries of their pastor, assistant pastor, two Bible women and janitor, and incidentals, lights and fuel, could only raise \$15. The new Government regulations require such a high standard that we could not cut down and run on a small scale, so that there was nothing to do but rest awhile. Yesterday I was summoned to the Educational Bureau and told that unless we opened before March first our permit would be revoked. Some of our children are attending other church schools, but most of the boys have gone to heathen or Government schools where they are forced to join in the Shinto rites and can, with difficulty, keep the Sabbath. Of the 70 that used to sit around my feet as I preached scarcely 20 now attend. We are devising new means to hold them, but it means a hard pull if we cannot re-open the school. So much for difficulties. We are asking our Father to show us the way over these and He will.

December 11th, 1913.

I have just returned from a five weeks' trip in Manchuria, one of the most interesting trips I have ever made.

Ever since the Japanese began to come into Korea in great numbers, the Koreans have been crossing to our northern border to Manchuria and Siberia. All sorts of estimates of the total have been made but it is likely that it is over a million, as half that number is said to be in the territory around Vladivostock. In Manchuria our American Consul-General estimates that there are at least 300,000. In that part of Manchuria con-

tiguous to our Pyeng An Province work, there are something like 150,000. Many of these were Christians before going and in the new land they have set up their churches first of all. For two years or more North Pyeng An Presbytery has supported an ordained pastor up there, and the people have supported a helper. The work has grown too large for such slight provision, so that last Annual Meeting the Mission debated long as to opening a new station and were only deterred by the lack of men to send. We appealed to the Board to send us the men, and in the meantime I was asked to go on an exploring trip to the center of the work, meet Messrs. Rhodes and Hoffman of Kang-kai there, and hold a Bible Class. I went by first train to Mukden, 500 miles. I found there a church of 40 Christians, and that they had raised 80 yen towards a new church building. They said there were about 200 more Christians in the country close around Mukden, and many more scattered up and down the railroad all the way to Chang Chun and Siberia. Twenty-three miles east of Mukden, at the Japanese coal mines of Fushun, there is a very large settlement of Koreans of whom a few are Christians.

I spent a most interesting day in Mukden. The Scotch and Irish Presbyterians, each one, have a large church there, the former having two Chinese native pastors. I have been told that it was but 133 miles from Mukden to Tunghwa where our Bible Class was to be held, but found in Mukden that it was 200, so when we started east we had to travel almost night and day. Every morning we were on the road at 3:30, and the first day we started at 2:30. We traveled by Chinese cart, the most exquisitely uncomfortable method of locomotion ever devised. The carts are all two-wheeled with wheels of massive solid oak. There are no springs. One sits on boards flat down over the axle. On top is a little

coop of strongly braced hardwood, about 3 feet wide, 3 ft. high, and 4 ft. long. One sits inside the coop, and every time the cart tips or jolts, which it does at about every revolution of the wheels, one gets a bump or a whack on the arm or head. I did not learn till the tenth and last day that a seat out on the shaft with the driver, though chilly, was the most comfortable. The missionaries in this part of China all travel in these carts, and they say that they are not so bad when one can drive slowly and carefully, but making 130 li per day in one of them is distinctly no picnic.

Each night we slept in the smoky, greasy Chinese inns. Each of them is almost identically like every other—a great cavernous barn without partitions, 20 ft. wide, and 60 or 70 ft. long. Down the center is an unfloored aisle 8 ft. wide. Extending from it to the walls on each side is a 6 ft. wide brick bench 18 inches above the floor. The teamsters and travelers slept on this bed with their heads to the aisle. Looking down the long room they seemed corded up like firewood. All of the cooking was done over a wood fire right in the room with no chimney or outlet for the smoke. It filled one's eyes, and almost suffocated one. Everything was drenched with pig grease. One night when we got into an inn, a little smaller and dirtier than usual, we saw four Chinese sitting playing cards for money. We got supper, went to sleep, waked up at leaving time and those four Chinese were still there. Evidently they had not moved all night. Most of the money was in front of one man, but otherwise it was easy to believe they had not moved a muscle. Certainly they scarcely made a sound. It was a fine commentary on poor China's need, that they were sitting right in front of the curtained recess in which their household gods were kept. . . .

At Tunghwa I met Mr. Rhodes and Mr.

Hoffman and the Koreans from all over the district, and we had one of the finest classes that I ever was in. There were 140 enrolled, five of them being women. They came from 16 different groups, averaging 30 miles travel each. We found that not counting the strip of territory along the Yalu, 80 li wide, where, of course, there are a number of churches that are worked from Kangkai and Syen Chun, there are 28 churches now within 250 li of Tunghwa about equally distributed to all points of the compass. There are 1,680 Christians and of them 800 are baptized. There is a tremendously high mountain ridge parallel to the Yalu, about 60 to 80 li back, that isolates this territory. The population total is very difficult to get at as the Chinese keep few records, and will not tell if they do know, but we asked the Koreans to give the exact number of Korean households within 20 li of each church, and that was 14,000. In China a "house" is averaged at about ten people. The Koreans over there all wear Chinese clothes and all are learning Chinese. All have applied for naturalization and some have fully secured it. Nearly all are farming stump claims where they get an eight-year lease free on condition that they grub out the stumps and make the land usable. After eight years they must pay rent. Conditions are terribly hard. Most of the Chinese are good to them but there are glaring exceptions. The land is poor, most of it being steep uplands. There is very little of patriotic talk. All seem content to settle in China and thoroughly identify themselves with her. They have two schools now and others in the forming. Especially to be noted is the work of Dr. Kim, a graduate of our Seoul Medical College. He has rented and fitted up buildings in Tunghwa for a hospital large enough to accommodate 20 in-patients. The local magistrate has promised if Kim will get guaranteed support for a hospital he will

erect him a building. We talked over with the Scotch Mission the project of our opening a joint station in Tunghwa until the work was large enough for us to put in a full force. Dr. Kim and others said that if we opened a station there, in five years we could have at least four-fifths of the Koreans in the territory as they feel lonesome and friendless and would give us such a hearing as few heathens in Korea would. . . .

I forgot to tell you that in Tunghwa and each of the county seats near it, we found Mohammedan mosques. They say that they have not increased in membership for fifty years but they still exist and are active.

In all Manchuria, after coming 25 miles from Mukden, I saw in all but two Japanese. Thousands live along the railroad, but almost none elsewhere. Also from 25 miles out from Mukden to 100 miles from Mukden I did not find a single Korean living and could get no word of any. There seem to be two distinct districts of Korean occupation, one along the railroad, and the other centering 200 miles east of that. Between is this blank spot 75 miles square. Of course the strip along the Yalu is Korean all the way up.

CHARLES ALLEN CLARK.

THE KOREAN CHURCH

The figures this year in the Korea Mission show a steady progress in spite of the evidence of the loss in some items. The total of 42,913 baptized shows an increase over last year of 3,438, or nearly 10%. Subtract the total baptized in Fusan station, 1,881, and there is still over 41,000 left. The class of catechumens has not gained as many as it lost by baptism and other causes by about 4,000, and the total of adherents has lost

about the same amount. It is impossible from last year's figures to get any idea of the number of pastors and organized churches, but comparing with the year before, there are 53 ordained pastors instead of 23, more than double; the 78 organized churches have increased from 78 to 135, nearly 80%. Sunday schools are reported increased in number compared with last year, and with larger attendance, 4,000 more gathered this year than last in the Bible classes, the gain largely among the women. More than half the church adherents was gathered in these classes, seven Bible institutes enrolled 503 students, one-third of them women. Although there are 51 primary schools less than there were last year there are more students by exactly 100 than last year. This shows that the schools though fewer than last year are larger and more efficient. 41,000 yen was given this year compared with 34,000 yen last year, a gain of more than 20%. In the medical work there is only the total receipts with which to compare, but in this there is a gain of 7,000 yen, or 30%. Nor have the other contributions fallen off. For building and repair and for general purposes the figures are within a few hundred yen of last year's figures, 44,000 and 46,000 yen respectively. For church and congregational expenses this year there was contributed 56,000 yen, a gain over last year of 14,000 yen, or 33 $\frac{1}{3}$ %. For Home and Foreign Missions this year 10,400 yen was given, 4,800 more than last year, or more than 85%. The total of native gifts this year was 159,000 yen; counting native medical fees, 177,000 yen; or, counting on the same basis as last year, including all medical expenses, 185,000 yen, showing a gain of 27,000 yen. This means 2.00 yen per adherent, or 4.30 yen per communicant, or, taking the more exact figure of 159,000 yen, this represents 1.70 yen per adherent and 3.70 yen per communicant. These totals are surpassed only by the bumper

years of 1909 and 1911, and then only because there was a furor for education. Contributions for other purposes show a decided gain.

To sum it all up, a church that is gaining in baptized membership in one year more than the baptized membership in any one of our four smaller stations, in fact nearly as much as the total adherentage in any of these stations, that is giving for purely evangelistic work over 73,000 yen, or more than 172 yen for each of its 426 native paid workers, that is giving over 1.00 yen per member for building churches and nearly that much for the running of its schools, that in spite of the storm and stress of the past year has only lost from those most loosely attached a little over 4%, that church is on the way towards the mark set before it of becoming a self-propagating and self-supporting church. May every member feel effectively that it is his duty to add to the efficiency of this church by a constant alertness that shall discover the leaks and put its finger on the weak spots.

NOTE.—The picture on title page is that of the Rev. Pak Tairo who was called from the pastorate of the Chai Ryang City Church to be its first member of the General Assembly's Mission to China.

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